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less real facts of experience than are the facts of the earth and sky, and they actually are led to suppose that their will to believe certain things not obviously contradicted by the rest of their experience may actually help to determine the existence of those very things. The will to believe in fairies revived Tinker Bell, the will to believe in ourselves or our friends may obviously revive ourselves or them. If we believe in any god short always of the absolute, who can say that our will to believe in that god may not also affect him? Pragmatists have to banish the bogey of the 'pure intellect,' they have to assert the equal dominion of will with understanding, or rather, the unintelligibility of either term taken entirely apart. Finally since their appeal is always to the individual concrete experience, all their ethical valuations as all their truth valuations must be relative. Judgments as to what is good will be as relative for them as all others, and will only be held for true in so far as they find it more possible to live by them than by others. Consequently we cannot and do not expect Professor James to lay down the law as to what we ought to hold as particular ethical truths. In his pluralist universe which is like Plato's loathed democracy *ποικίλον καὶ παντοδαπόν* all claims may jostle each other, and have ultimately to fight the matter out. He can only show us that what is *does* affect what ought to be, and that if we will it strongly enough, what we hold ought to be may affect what is.

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THE ETERNAL VALUES. By Hugo Münsterberg. Boston and New York: Houghton Mifflin Co., 1909. Pp. 436.

This work is, as the author tells us in the preface, not a mere translation of his German work, "Philosophie der Werte," although its scope and substance are the same. Much in the English version has been altered from the German work in the way of expansion and contraction. "Many side issues, especially such as connected the work with particular German movements are left out, and not a few additions refer to recent American discussion." Like the German work, "The Eternal

Values'' is the comprehensive statement of a philosophical system, in terms of an elaborately wrought-out Neo-Fichtean idealism. Inasmuch as the German work was reviewed at length in this JOURNAL (Vol. xix, pp. 495-504) by Mr. G. E. Moore, I shall do no more here than briefly compare the two volumes. To avoid any misunderstanding, however, I must first say that Mr. Moore's review is written so wholly from the outside, and is to such an extent of a piecemeal character which fails to grasp, and to state, the fundamental tendency of the work, that it seems to me to do great injustice to the interest and importance of Professor Münsterberg's volume. The real significance of Professor Münsterberg's work is undoubtedly obscured, in part, by his own method, because he stretches his very suggestive and stimulating discussions of the various types of intrinsic valuation on the Procrustean bed of an abstract and artificial schematism. Notwithstanding this defect, however, I think the book is a very significant contribution to a Philosophy of Spirit. And I am inclined to the opinion that, not simply with regard to the English reader, but absolutely, the English work is an improvement on its German brother.

The German work contains 481 pages of text, the English 430 pages with a somewhat smaller printed page. In the introductory part the chief difference is that the German chapter on "Die Werte und die Natur" is broken up into two chapters, "Physical Nature" and "Psychical Nature." In the next part, "The Logical Values," the chief differences that I have noticed are a shortening of the discussions on Logic of Nature and Logic of History by a partial omission of the discussions of German views (such as, for example, those of Windelband and Rickert) on these matters. In the German work the "Values of Unity," namely, "Harmony," "Love," "Happiness," constitute the seventh division of the second and main part of the work, "The World of Values." In the English work the treatment of the Values of Unity is somewhat condensed and they are grouped together with the Values of Beauty, as "The Æsthetic Values," *i. e.*, in general the values of sentiment and emotion. In the treatment of "The Values of Beauty," the discussion of music has been expanded. In a parallel fashion the "Values of Development" ("Growth" in Nature, "Progress" in History, and "Self Development") and the "Values of Achievement" ("Industry," "Law," and "Morality"), which are separated di-

visions in the German work, are grouped together in the English under the heading "Ethical Values." The treatment here is in general somewhat condensed.

Part V of the *Eternal Values* is called the "Metaphysical Values." It includes as its two main subdivisions, "The Values of Holiness" ("Gotteswerte" in the German work), namely, "Creation," "Revelation" and "Salvation," and the culminating "Values of Absoluteness" ("Grundwerte"), namely, "The World," "Mankind" and "The Overself." The "Overself" is the final unifying ground of values.

I have not found any essential departure from the principles of the "Philosophie der Werte," and I shall not take the space to note the minor differences in the various divisions. The style of the work has Professor Münsterberg's usual swing and vigor. There are a few Germanic idioms such as "the own self."

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LETTERS, LECTURES, AND ADDRESSES OF CHARLES EDWARD GARMAN. A Memorial Volume. Boston and New York: Houghton Mifflin Co., 1909. Pp. x, 616.

This volume has been "prepared with the coöperation of the class of 1884, Amherst College, by Eliza Miner Garman" as a memorial to Charles Edward Garman, who was connected with the faculty of Amherst College for twenty-five years. It comprises, as the title indicates, a selected collection of letters, lectures, and addresses. In an appendix may be found a number of tributes offered by former students who had felt the charm and power of this singularly attractive man and devoted teacher. At the close of the volume are 'appreciations' written by some of the leading American teachers of philosophy.

"Although Professor Garman," says one of his pupils, "did not contribute to the literature of philosophy, and although he did not create a school whose members should champion his opinions, he was none the less widely known as a profound teacher who made philosophy a matter of vital interest to young men. Students of the subject came to recognize that the Amherst course in philosophy, which could pride itself on no signi-